

585 /191 cont./ Thereupon I was asked to come and eat outside in the pannjambungi."

So much for the Iman's report. /192/

The First Touch

As has already become apparent from the Imam's report, the best man (tau lalangang) takes the bridegroom by the hand immediately after the nikka', and leads him to his bride, who is seated a few meters before him on the ground with her back turned toward him. Here he touches her for the first time in the presence of all kinsmen and guests. Older women have previously talked to him and told him that he must be gentle and friendly with his bride because his luck is dependent upon this in his later life. At the same time they also tell him what is expected of him at the moment of this first touch. The spot where he touches her (arm, neck, cheek, or ear, and so forth) and the way in which he does this (calmly, gently, indifferently, angrily) are considered important in this connection. From this, the older people deduce the young man's feelings with respect to his wife, and at the same time they determine on the basis of this how she will henceforth have to conduct herself toward him, scolding, instructing him further, and so forth.

The Pushing Game

585 This same evening "amèsu" sometimes takes place. This
524 is a "pushing game" (1). The guests sit around in a circle; the

1. B.F. Matthes,
Woordenboek, p. 697.

higher guests sit in front. Within the circle is the couple, likewise seated upon the ground. One of the higher guests knocks on the ground. The couple must push themselves toward him in

585 /192 cont./ a seated position. The one who reaches him first

524 receives a "pitjuru," a luck-bringing object, sometimes in the form of a coin or ornament. However, care is always taken that the woman wins. On the other hand, she is not allowed to win directly. If she or her husband is very close to the one who knocked, another one will knock who is seated at the other side of the circle, and then they must again push themselves thither. But once the highest guest has knocked upon the ground, no one knocks anymore. He does this only when the man does not have a chance of getting to him first, so that the bride therefore receives the pitjuru from him. "Amèsu" is, therefore, as it were, a game in which the young couple compete with each other, but whose outcome is already fixed from the outset. It is com-

[554] pared to a cock fight. It only takes place when there are high guests present at the festival. It is pleasant for the person who gives the festival if "amèsu" takes place, for that means that he had /193/ high guests, and that means that he is in their favor. For the young man, this pushing competition is un-

[522] pleasant because he always loses to his bride, and people openly make fun of this.

The First Joint Meal

585 The day after the nikka', man and wife for the first time "eat" together. Ritual and play are here closely interwoven. There is no question of ordinary eating. One of the older women takes a handful of rice with coconut oil and sugar, briefly holds this above the incense vessel, mumbles a spell over it, and then gives this to the young woman to eat. Coconut oil, that is to say, fat, is a symbol of wealth; sugar is a symbol of love and sweetness. She is told to bring this handful of food momentarily to her mouth, and then to offer it to the young husband seated next to her. The people around watch to see how he reacts. If he opens his mouth quickly, this means that he likes her. "Your cock is conquered," the men at that point laughingly

[824]

Sumatra OD1
Makassar OG6
Borneo OC1
Java OD1

I [126 cont.]

544 partition. Before the fight the crickets are tickled with a little
525 brush until they become enraged. Then the slide is pulled up
and the fighting begins. Again, betting is the great attraction.

S [127] Cricket fighting is not very popular on the Outer
I Possessions; it is found on Sumatra's west coast, but it is only a
525 game for boys.
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I As we saw, betting plays the principal role at all these
524 diversions. There are less cruel amusement, however, where
one can also indulge his passion for betting. First there is the
lajangan, the flying of kites, which has become a game of
chance entirely and in which adults primarily, irrespective of
social standing, eagerly participate. Kite flying is usually
done during the east monsoon. The kites used are about the
same as ours, but instead of a tail a bundle of paper strips is
fastened at the back of the kite at the height of the crosspiece
of the frame, and it spreads out like a peacock's tail as the kite
climbs. The front of the kite is decorated with one or another
wajang figure and named accordingly. The fun consists of
letting two kites go up at the same time and, after they "stop,"
bringing them together in such a way that the ropes cross; then,
by making the ropes rub each other, the one kite-flyer tries to
cut the rope of the other and make his kite fall. To make it
possible to do this, the kite cord, generally made from ramie
fibers, is smeared at the upper end to a length of about 25
fathoms with a mash of ketan or glutinous rice mixed with
powdered glass and little chips of pottery or some such sharp
material, which makes it as stiff as wire. The spectators are
divided into two groups, each betting on one of the kites. The
kite that falls first, sometimes after a few minutes, sometimes
after a longer time, makes those who bet on it lose.

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524 Besides Java, this game is found in Palembang (1), among

1. De Sturler, Proeve eener beschrijving
v. h. gebied van Palembang [A trial
description of the territory of Palembang],
p. 181.

Borneo OC1
Sumatra OD1
Makassar OG6
Java OE1
Javanese OEE

Br
S [127 cont.]

MK the Buginese and Makassarese, and among the Dajak [Dyak] (2).

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2. Hardeland, op. cit., see galas.

J₃ Another kind of game of chance is gambling with [128]
I dice (Jav. dadu), a sort of heads or tails (Jav. képlék), and
524 betting with coconuts, kémiri kernels, etc. by throwing them
525 at one another to see which breaks first, the owner of which is
then, of course, the loser. (These games are quite like our
well-known "egg-cracking" (1).

1. Another game is similar to our
"tolletje trick"; see note.

Card games are also generally widespread. Chinese cards
are used, which shows that these games did not originate here.
Many of the more civilized peoples play cards, but none of
them are as addicted to it as the Buginese and Makassarese.

MK They know a kind of quadrille or ombre, omi, and a few
524 others, among which kensi, much like our "twenty-one,"
525 is the most important. It is probably of Portuguese origin (2).

2. Matthes, Tijdschr. v. Ind. T.L. en
Vk., Vol. XI, pp. 525 ff., and espe-
cially Bijdrage tot de Ethnologie v. Zuid
Celebes, p. 125.

I Besides the games of chance, there are a number of other
J₃ diversions that require more from the intellect. Among them,
524 for example, are chess, a popular game among the well-to-
do (Jav. tjatu), a kind of checkers, tjuki, which is played
with white and black beans, and matjanaan or rimau-rimau,
very similar to our fox-and-geese. This game is often played
in the streets, especially on Java, and stones are used instead
of our disks.

517 are mad about movies and this shows a tremendous poten-
546 tial value for visual education here. Indeed, the only out-
side amusement is the movies.

526 As for sports, there is a badminton court in the kampong,
367 but it is near Watumpone. In Watumpone they play soccer
and the kampong boys do this too except that they do not
have a field within the kampong. They also play the real
rattan-ball football. In addition, but only in Watumpone, a
few people play tennis. Probably no one from the kampong
does this.

• 524 As for games, they have children's games, but evidently
not many. One is a sort of tag in a square. Then there are
kites, especially (only ?) after the rice harvest. Children
fly kites, but fathers pretending to help the children often
take over the kites. Andi is amused by this pretention. They
525 have a string-sawing kite contest too. There is much gam-
541 bling with dice, but evidently no cards. No chess or checkers
are found here. There are cock fights but they are illegal.
They know about cricket fights. They are a bit reticent on
all this, perhaps because it is secret.

517 There are no real local arts aside from crafts. These
53 people are not at all artistic. Even their weaving is banal,
except for the colors. This is their one beauty spot. The
designs are in checks, plaid, or consist entirely of horizon-
tal stripes. The designs are dull except for the colors. And
aside from the padjoge there is no dancing. There is no carv-
ing of stone, and but little wood carving on houses. There is
practically no music and the people do not go in much for any
instruments.. They did say that they play flutes, which is
true especially for those who watch the water buffalo. There
is no drama at all. There is no painting except for a few
banal efforts on the houses. Poor stuff, poor people.

517 As for leisure, that depends on a number of variables.
538 Some of the farmers work all day except for midday. Some
368 who have office jobs have regular hours. I didn't get very
461 far on this. In their spare time they mainly sit, walk, talk.
549 They almost never read, but said that if they could get books
they might read a lot. But there are no books available. They
agreed that a library is sadly needed. I was surprised that
they said that there was very little if any story-telling. This
checks with the Minangkabau man who could get no stories
here. They haven't even got imagination enough to tell tales.
Maybe in the kampong I could find some, but clearly they
reflect the general poverty in this sphere. As for the desire
517 to go where there is more entertainment, more fun, the
181 general impression is that there is not much of an urge in